

THE CONVERTED CATHOLIC.

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of Roman Catholics and their conversion to Evangelical Christianity.

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SALVATION

FOR

ROMAN CATHOLICS.

JESUS SAID,

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up :

That whosoever believeth in Him should not perish, but have eternal life.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

For God sent not His Son into the world to condemn the world ; but that the world through Him might be saved.

He that believeth on Him is not condemned : but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

John III : 14-19.

EDITORIAL NOTES AND COMMENTS.

THE are some things hard to be understood in God's revelation to man, but the passage of Scripture in the preceding page is not one of them. God's love for mankind is so great that He gave His only begotten Son to be our Saviour, and whosoever believes in this Saviour is not only delivered from the power of sin, but by Him is brought into a place of safety. The believer in Christ shall not perish and shall have everlasting life with Him in glory. This is the promise of God to every human being, to the poor and rich, the ignorant and the learned, the peasant and the Pope. All have sinned, and the only begotten Son of God is the Saviour of all who believe in Him.

Do you, my Roman Catholic friends, believe in Christ as the only begotten Son of God who came into the world, was crucified and rose again from the dead to redeem and save you and give you everlasting life? Do not be offended at the question. I know you believe in Him, as I did when I was a priest, and my purpose in asking the question is that you might exercise your faith in coming to Him and telling Him of your need of salvation. What do you want of Christ? Tell Him. Ask and you shall receive; seek and you shall find; knock at the door of mercy and it shall be opened to you by your Saviour himself. He came to seek and save you. He is the only Mediator. Do not turn from Him to seek other mediators. You will not find any other name but that of Jesus Christ that can give you a place in the kingdom of God. He

has not given His glory to another, but if you use the faith He has given you and look to Him alone, He will make you a sharer of His glory. All the promises of God are for you. Claim those promises by the righteousness of Christ that becomes yours when you believe in Him. He is our righteousness. Don't trouble the Virgin Mary, or the saints, or the priests who cannot help and may deceive you, but exercise your faith in looking at Christ alone, and make use of the grace He gives you and you will clearly understand what the love of God is that induced Him to give His only begotten Son to be your Saviour. "Come unto Me, look unto Me, confess your sins to Me, and be saved," says Christ to all who believe that He is the only begotten Son of God. Come to Him and He will receive you.

Satolli's Absolute Power.

The compulsory submission of Archbishop Corrigan to the authority of Monsignor Satolli, the Papal Delegate, is the most striking manifestation of the power of the Roman Church in this country that has yet appeared. The Pope of Rome is lord and master of all who believe in him as the vicar of Christ, and Satolli is the Pope's *alter ego* in the United States—lord and master of every Roman Catholic in our great Republic. Until he forced Archbishop Corrigan to cry for pardon and mercy people were at liberty to question the extent of Satolli's power. Now all must admit that his authority in the United States is supreme.

A Danger to the Republic.

Nothing like this manifestation of the Roman power has ever before been witnessed in this country. To find a parallel we must go to Europe and to the middle ages when emperors as well as bishops bowed beneath the yoke of the popes. History is full of instances where the supreme rule of the popes was manifested from the tenth to the fifteenth centuries. The Emperor Henry IV. at Canossa, kneeling before Hildebrand, Pope Gregory VII., and in penitential garb craving absolution and mercy, is only one of many striking pictures illustrating this formidable power. The right to depose kings and other rulers and release their subjects from all allegiance has not only been claimed by the popes and embodied in the canon law of the Roman Church, but it has been exercised many times, and the civil power had to yield to the authority of the pontiff. The canon law of the Church is as binding to-day as it ever has been, and the execution of its decrees is suspended only in cases where through adverse circumstances it cannot be carried out. If the Pope of Rome should issue a decree releasing his subjects—all the Roman Catholics—in this country from their allegiance to the Republic, he could enforce it by excommunication and interdict, and compel them at the peril of eternal damnation to execute his orders. That is the canon law and theology of the Roman Catholic Church. Such an order, however, will not be issued until the Romans are so entrenched in power that they will seem to be the defenders of the liberties of the country. The work will be done in secret when Americans are unprepared.

Corrigan's Great Influence.

Archbishop Corrigan is the son of a saloon keeper who made much money in the business of dispensing "Jersey lightning" for many years in Newark, and who thus was enabled to send his son to Rome to be educated for the priesthood. He is, therefore, the high priest of the saloon keepers.

Archbishop Corrigan is not a great man, but he is bright, smart and cunning. The wealth he inherited from his father was used to good purposes among the cardinals at Rome who have itching palms, and while yet a young priest he was appointed bishop of Newark, and after a few years coadjutor to Cardinal McCloskey, archbishop of New York; and on the death of the latter he became the archbishop, the lord spiritual and temporal of the chief city of the great Republic. He has more Roman Catholics—subjects, he calls them—under his jurisdiction than any other bishop in the world, except possibly the archbishop of Paris. By the aid of Tammany Hall he is the power behind the throne in the municipal government of the city. His voice is potent in State and National affairs, though like the Jesuits, who are his staunch supporters, he works in secret. His wealth is so great, and his income is derived from so many sources, that millionaires bow before him.

Why Corrigan Submitted.

Why does such a man, born on American soil, wielding tremendous power, humble himself to the dust in the presence of his faithful subjects before the little Italian who has recently come to this country, without knowledge of our language or institutions?

Corrigan has submitted to Satolli because the latter by virtue of his authority as Papal Delegate could depose him and deprive him of all his dignities and power. If Satolli advised the Pope in Rome to cable to Corrigan a message like this: "You are deposed; your successor is appointed," he would cease to be archbishop of New York, and among all his "subjects" in this great city there would be none to do him reverence. Even his legal status would be abolished, for the courts of the State would immediately recognize the appointment of his successor. Great is the power of Satolli in the Republic, and politicians recognize his power.

Only the Irish Flag.

The Roman Catholic Mayor of New York, Mr. Gilroy, refused the request of 75,000 Italians to allow their flag to float from the city Hall on September 20, the anniversary of the occupation of Rome by United Italy, though he germinated the Irish flag to be hoisted on St. Patrick's day. "It is easy to guess what is at the bottom of Gilroy's refusal," says the *New York Staats Zeitung*, the ablest German paper in America. "Possibly," it adds, "Mayor Gilroy would like to see Monsignor Satolli as a guest at his table." And possibly, also, Satolli will have something to say to other politicians in naming the candidates for office—even the highest—in future elections in this country. He is not the man to possess power without using it.

Americans Indifferent.

Although Pope Satolli and his master in Rome have occupied a large

space in the daily press of the country in exhibiting their peculiar method in governing their "subjects" and directing the affairs of their Church, it cannot be said that the American people are interested in the proceedings. In theory all forms of religion are alike in this country, and Americans good-naturedly tolerate each and all. This is to be regretted in the case of the Roman Catholic religion, for it claims to be supreme over all others, and it maintains its claim by every available means. It tolerates other forms of religion only when it lacks the power of asserting its own pretensions. It would suppress Protestantism in all parts of the world if it could.

Catholics Renouncing Romanism.

But if the Protestants of America are not interested in these stirring events, the Roman Catholics are, and many of them are looking for a way of escape from such a system. Even Monsignor Satolli is compelled to acknowledge this. In a letter to Bishop Wigger of Newark, published in the *New York Herald*, September 20, 1893, a copy of which was sent to that paper by Father Patrick Corrigan of Hoboken, N. J., Satolli says: "The excessive call for money upon Catholics is, in my opinion, inopportune and most undoubtedly injurious to Catholics, as I have already ascertained with regret in several places. Many families, being too much pressed by pecuniary impositions, have finally abandoned the sacraments and the Church."

Such an acknowledgement speaks volumes for the work of evangelizing the Roman Catholics.

CONVERTS FROM ROME.

ENGLISH PRIESTS CONVERTED.

ANOTHER English priest, Father Cantwell, has renounced the faith of Rome and made profession of his faith in Christ as the only Saviour and Mediator. When a few months ago Cardinal Vaughan impudently dedicated England to St. Peter and the Virgin Mary, several ministers vigorously protested and in sermons and lectures warned their congregations against the false claims of the Roman Church. Last month we published the sermon of Archdeacon Sinclair on "The One Mediator," delivered in St. Paul's Cathedral, London, to establish the faith of Christians and rebuke the teachers of false doctrines like Cardinal Vaughan and other Roman prelates. Our readers who have preserved the September number of *THE CONVERTED CATHOLIC* should read that sermon again, and then lend it to some friend, Protestant or Catholic, who has been seduced by the outrageous assumptions and deceitful pretensions of the Roman Catholic Church.

Among other clergymen that preached on the same subject Rev. Mr. Hobson of Liverpool was conspicuous. He presented the truth as it is in God's Word and revealed in the Person of Christ, and among his hearers was this Roman Catholic priest, Father Cantwell, who attended the service for the purpose of refuting Mr. Hobson. But the Holy Spirit was working in him, and the result of that sermon was his conversion to Christ and public renunciation of Romanism.

Father Sullivan, another English priest has also been recently convert-

ed. Dr. Pollak, the Catholic priest and alumnus of the Roman Propaganda, who has been heard at the services in Christ's Mission, and who went to Rome to resign his commission as Vicar Apostolic of the Chinese mission where he had labored for many years under the directions of the Propaganda, was greatly surprised when he learned that Father Sullivan had withdrawn from the Roman Church. Father Sullivan had been his classmate in the Propaganda, and was one of the brightest young priests in London. After leaving China with his mind filled with doubts of the Roman faith Dr. Pollak called to see his friend Sullivan in London, but he could not open his heart to him or give any intimation of the spiritual struggle through which he was passing. At such a time a Roman Catholic priest is in a very lonely condition. He cannot confide in any other priest, nor can he turn to any Roman Catholic friend, however dear he may be. He does not know any Protestants whom he could trust with the secret of his doubts and difficulties; even the ministers with whom he may be acquainted are so widely separated in spiritual things that he does not think of consulting them. He has occupied a high position as a priest of the Roman Church, his influence in the community where dwells is so great that he is courted and flattered by all persons who seek prominence in public life, and those who do not want to use him or his people look upon him with suspicion. His celibate life has kept him aloof from general society. He has no friend to

counsel or advise him in the hour when he honestly and sincerely doubts whether the faith of Rome is that which Christ taught and enjoined. The first impulse of every priest in such a condition is to go apart and be wallowed up in the great vortex of the world's life. Oh ! that he only knew—

What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.

But he does not know Jesus as his Saviour and Friend, though he may have preached about Him a thousand times.

Dr. Pollak dared not confide in his brother priest, though he had been his guest for several days in London, nor could he know that the doubts which afflicted his own soul had been equally troubling Father Sullivan. They separated without knowing each other's heart, and not until he reached New York and found a harbor of refuge in Christ's Mission did Dr. Pollak know that his friend had also renounced the priesthood.

ROXBURY, MASS., Sept. 9, 1893.

DEAR BROTHER O'CONNOR:—I am pleased to send you an article I found in the Salvation Army *War Cry* of August 26, which so rejoiced my soul that I copied it for you to proclaim in your good magazine and spread the joyful news.

I have been spending two months in Providence, R. I., and found my converted Catholic sister fully alive spiritually and more in earnest to save the perishing Roman Catholics than ever. Aided by the French converts she is soon to open a Gospel Mission for the French Catholics in Providence. She is decidedly a devoted,

earnest, convert from Rome, and her efforts to enlighten and lead the Catholics to Christ are truly wonderful.

I keep my copies of THE CONVERTED CATHOLIC moving all the time. I read it and then hand it to others to read. With much prayer for your success, I remain your sister in Christ,

MRS M. B. MESSICK.

CONVERSION OF A PRIEST.

"The latest event is the notable conversion of a Catholic priest of forty years' standing, who was for two years a monk in Cincinnati. Since his conversion three weeks ago, he has spoken in the open air and continually testified at the indoor meetings. He is beset by many temptations to return to the Church whence he came out, but his answer has been invariably, 'No; not for worlds.' On Sunday evening he read the Scriptures and spoke for a few minutes from the Epistle to the Phillipians, and among other things said: 'That the Church of Christ was founded at an open-air meeting and within prison walls, a striking likeness to the Salvation Army, which recruits its ranks from slum, prison and saloon.' Father Roelher is an old man, but he is determined to use the remainder of his life to the glory of God and the good of his fellow-men."

1139 Market Street, }
SAN FRANCISCO, CAL., Sept. 12, 1893. }
REV. JAMES A. O'CONNOR:

DEAR FRIEND:—Enclosed please find \$1.25, for which sum my friend and I wish to become subscribers to THE CONVERTED CATHOLIC. One of the numbers of your magazine came into my hands last week, and the plain

truths therein contained induced us to become subscribers at once. Both of us had been brought up in the teaching of the Roman Catholic Church. About two years ago God led me to study the Bible for myself, and consequently I could not help but acknowledge the true teaching of that blessed Book, which is so plain to be understood. In John 14 : 6, Jesus saith, "I am the Way, the Truth and the Life; no man cometh unto the Father but by me." John 10 : 9, "I am the door, by me if any enter in he shall be saved, and shall go in and out, and find pasture." John 18, 17, "Every one that is of the truth heareth my voice." Therefore I thought it was unnecessary to go to the priest any more, but I went on my knees before Jesus and by faith I accepted Him as my Saviour. Thank God He has kept me, and I also have proved that He is able as long as I trust Him to keep me blameless unto the coming of our Lord Jesus Christ. God help us to bring our spiritually blinded Catholic friends to the glorious light which is in Jesus.

Yours rescued from the Roman Church,
JOSEPH FRIEDL.

From Quebec, Canada, came the following very interesting letter, dated June 16 :

DEAR SIR.—The readers of THE CONVERTED CATHOLIC will be glad to know that even in this priest-ridden part of the country light is dawning in the souls of Roman Catholics. Some time ago, while attending a Gospel meeting, I spoke to one young man about his soul, and he told me he was a Christian, a member of the Presbyterian Church, and that he had been

converted from Romanism through the Salvation Army. About three months ago I had the pleasure of seeing a bright young man accept the Lord Jesus Christ as his Saviour after a great struggle. He had been in doubt for a long time before. He was brought up in the Roman Catholic Church and did all he could there to find peace, but failed, and is now rejoicing in the peace-speaking blood of the Lamb. He has since been used of God in leading his wife into the light. She is now rejoicing in Jesus also.

I clip the following from a leading old country paper, the *London Christian* :

"The Irish Church Mission recently held its annual meeting in Dublin, the bishop of Cashel presiding. Canon McCormack and other speakers gave an encouraging account of the work of the society throughout the country. There is, no doubt, an open door for the preaching of the Gospel in Ireland such as was never before experienced in that country.

"At the Mariner's Church, Kingstown, Ireland, Rev. W. E. Burroughs, incumbent, recently received into the fellowship of the Church eight converts from Romanism—five men and three women. Most of these found the Saviour at the meetings held at the Stanhope Mission House, Tivoli road, Kingstown, where an excellent work is carried on amongst the poor Roman Catholics by Miss Carr, assisted by other ladies."

Yours in the Lord, R.

FIFTY CENTS A YEAR.

THE CONVERTED CATHOLIC will be sent to pastors with small salaries and Y. M. C. A. reading rooms in any city of the United States and Canada for 50 cents a year.

DENOUNCING THE JESUITS.

IN the June CONVERTED CATHOLIC we referred to the withdrawal of Count Paul von Hoensbruch from the Jesuit Order. He was one of the best known members of the Society in Germany and belonged to the oldest Roman Catholic aristocracy in that country. His brother is one of the best known Ultramontane members of the Imperial Diet. Count Paul von Hoensbruch became a member of the Jesuit Order at the age of 26, and remained in it for thirteen years. During that time he has written several treatises in defence of Jesuitism. Now he has published his reasons for leaving the Order, and from his article in the Berlin *Preussische Jahrbucher* of May, 1893, we give the following extracts :

"Jesuitism undermines, in a certain degree even destroys, the character and individuality of its members. This is most clearly proved by the method used in educating the novices. The daily routine of the novitiate is a continual attack upon the development of individual energy. Not only from hour to hour, nay, for every quarter of an hour, distinct rules regulate his life. The free will, the inclination to any particular occupation is blunted by such treatment. The novice thinks : what I do now is only for the time being, and the interruption may come at any moment. Thus he learns gradually to do what is commanded without the slightest emotion. Everything is regulated. The walk, the carriage of head and hands, the look, the motion of the body--literally nothing is left to the free choice of the novice. If he wants a

drink of water he must ask permission to take it, the same if he would make use of paper and pen. Every novice is given a 'guardian angel'--that is to say, two novices are bound by the rules to point out to each other their faults. This is aggravated by the so-called 'stoning' (*lapidatio*), which occurs several times a year. The novices kneel down (each one by turns) and the others criticise them. Thus one will say, 'N. N. walks too quickly;' another, 'he walks too slowly, talks too loudly, or not loudly enough,' and similar remarks. The quintessence of this system is the so-called rule of modesty, which contains the following regulations : 'The forehead should not be wrinkled, still less the nose; the lips should not be compressed, nor should they be parted; in conversation never look another straight in the eyes, but rather look before you. The hands should always be at rest. Never laugh loudly, do not move your hands, and avoid all show of emotion in your face.'

The religious exercise are in a like manner directed against all individuality. Generally, a pious Catholic sees in the confessional a divine ordinance, and in confessing he submits to the will of the Almighty. Besides, the knowledge that the secret lies hidden under the seal of the sacrament takes away the reluctance to confess. With the Jesuit this is quite different. Not only has he no certainty that his confession will be kept a secret, he knows that the contents of his confession will influence his future life, the work for which he will be used, the place to which he will be

sent. God requires only that man should confess his greater and worse sins; but the Jesuit Prior requires of the novice a written declaration and description of his whole past life. Not only must he reveal his sins, not only must he speak again of things which have been confessed long ago in the confessional, nay—even his innermost thoughts must be made known! Nor is this all. When the novice has thus once 'balanced the accounts of his conscience,' he continues this kind of work by a written confession once a week and a resume at the end of each month. When the novitiate is past and the lay brother becomes a 'scholastic,' this confession is no longer obligatory, but still very advisable. The Jesuit General, Claudius Aquaria, goes so far as to say that secrets told in the sacramental confession must be revealed to the Prior, and may be used by him 'for the good of the order.' Thus the seal of secrecy is broken for the sake of a human institution.

"Nor is the scientific education of the Jesuits adapted to foster individual character. In philological and mathematical studies greater freedom is allowed than in any other studies, because the subjects treated of are not very inductive to individualism. This is, perhaps, the reason that the Jesuits have numbered so many great mathematicians and astronomers in their ranks. But doubly strict is the supervision in philosophy, theology and literature. Thus it happens that, after seven years of study, the young Jesuit has his mind stuffed with the systems and works of men who in reality wield no influence. But his teachers have left him in entire ignor-

ance of the modern giants of thought, whose works he is not allowed to examine and whose names he never hears. If the Jesuit wishes to extend his knowledge, he cannot, like others, make use of a library at his discretion. If he wishes to read any book he must first ask permission of his superiors, and they will determine whether his desire is harmful to the Order or not.

"The thing which dissatisfied me most is the destruction of all patriotism. The Jesuit is educated to look upon all countries and climes alike. Europe or Asia, German or French, republic or monarchy, it is all the same to him. Such an international community, formed out of so many heterogeneous national elements, cannot but destroy the national preference of its members, whether republican or monarchical. I felt this more than others, perhaps, as a German, a Prussian and a member of an old family which has always been true to the institutions of the country."

Two other Jesuits have followed the example of Father von Hoensbruch by withdrawing from the famous Order, Father Theodore Wolf, a professor of theology, and Father Rieth, whose family is one of the wealthiest in Bonn. The secession of these distinguished men from the Order will cause many other Jesuits to think seriously on their state of servitude; and if there be any possibility of escape, if they have friends or relatives to sustain them, they will become secularists or Protestants. This is the usual course in Europe. In this country when a Jesuit leaves the Order he becomes a secular priest and is assigned to some poor parish.

Persecution of Converts.

The conversion of nine Roman Catholics and their reception into the Baptist Church, as reported in the September *CONVERTED CATHOLIC*, created much excitement among Canadian Catholics and aroused the wrath of the priests. Persecution was to be expected by those converts, and it came in a novel form. The *Toronto Christian Guardian* of August 23 had the following on the subject under the heading of—

"INTOLERANCE AND INJUSTICE.

"Roman Catholics generally resent it as an insult when Protestants allege that the spirit and practice of the Roman Catholic Church is antagonistic to religious liberty. But they are not equally ready to act in a way that will give no ground for this allegation. The *Montreal Witness* recently gave an account of a most disgraceful case of religious intolerance, and still more disgraceful partisan injustice which followed. Mr. Joseph Gendreau, of Sorel, in the Province of Quebec, who is a French Protestant, formerly a Roman Catholic, but now connected with the Baptist Church, while sitting on a bench in Sorel was surrounded by a number of persons, asking him questions about religion. When the company became somewhat of a crowd Mr. Gendreau quietly withdrew, followed by the shouts and insults of the crowd. Gendreau had not announced any meeting; he had not commenced the conversation. He had conducted himself quietly and courteously, and withdrew when he found he was attracting a crowd. He was, however, arrested on the charge of disturbing the peace by improper and illegal conduct. And although

the above facts were clearly proved, Gendreau was found guilty and fined \$5.00. Recorder Dorion, while disclaiming being influenced by religious feeling, declared that Gendreau's sitting on a bench in such a public place was the cause of the disturbance. Did the Roman Catholic papers or people express any condemnation of this outrage against liberty and justice? Not at all. The cure of Sorel fulminated from the pulpit about these 'apostates' in a way adapted to excite the worst passions of bigotry and intolerance, and encourage worse attacks, and the *Sorelois* newspaper advised its readers to 'kick out these impostors.' It will be easily believed that under the inspiration of such vile instruction the Protestant mission in Sorel has been subject to persistent persecution and assaults, their public services being repeatedly disturbed and interrupted, without police protection. This is the Roman Catholic idea of religious liberty! We feel it to be a humiliation that such intolerance and injustice should flourish in 'this Canada of ours' in the closing years of the nineteenth century."

The Way, the Truth, the Life.

BY MRS. C. GODDARD.

"I am the Way, the Truth, the Life,"
I hear the Saviour say;
"Behold in Me the open door,
Nor climb some other way."

My troubled soul would purchase peace
Through merit, all its own,
And seek by works to find the Lord,
Nor trust in Him alone.

Like a wounded bird that falls to earth,
Sore, bruised, helpless, torn,
I fall, blest Saviour, at Thy feet,
And works of merit scorn.

Thy "Name's above all other names,"
My "Prophet, Priest and King."
My true Confessor, Saviour, God,
None other name I sing.

Who Can Forgive Sins?

SOUTHBRIDGE, MASS., Sept. 11, 1893.

DEAR MR. O'CONNOR:—Pardon the liberty I take in addressing you, but there is one verse in the Bible I would like explained, namely John 20: 23, and I believe you can explain it in such a clear light that it will never trouble me again. As I told you in a previous letter, I am a converted Catholic, and have suffered much tribulation at the hands of my relatives and friends, who are all Roman Catholics and have turned against me. You know how they can persecute one that renounces that faith. But I trusted in the Lord and He has raised kind friends for me on every side, blessed be His name.

I am still enjoying THE CONVERTED CATHOLIC every month, and it helps me very much. I have a back number, September 1890, that I read again and again. That one alone is enough to convert any Roman Catholic. It came to me when I was in distress and doubt, and it set my difficulties at rest excepting that one in John 20: 23. I am a stranger to you personally, but I know that you will like to hear of my experience, as you are so much interested in all converted Catholics.

MRS. L. W. P.

[The answer to our dear friend's question, "Who Can Forgive Sins," will be given in our next issue. It is the most important subject in all theology, for upon it hinges all the power of the Roman Catholic Church.—ED. CONVERTED CATHOLIC.]

DELINQUENT SUBSCRIBERS.

Those who have not paid their subscriptions this year—fully one-third of our whole list—and from whom

we have not heard since last year, will find stamped upon the first page of this issue the words: "**Your subscription for this year, 1893, has not been paid. Please send it now.**" Some of our friends who read this notice will not be pleased, but the magazine has been a monthly visitor to their homes for the last ten months, and during all that time they have never as much sent a postage stamp to help meet our various expenses. This is not right or fair. The annual subscription is only a trifle, but the neglect to forward it has caused anxiety that we are sure they would not wish to inflict if they had given the subject a thought.

SERVICES IN CHRIST'S MISSION.

142 WEST TWENTY-FIRST ST., NEW YORK.

JAMES A. O'CONNOR, PASTOR.

It was a great privilege to the congregation that meets for worship in Christ's Mission to hear on two Sundays last month the Rev. Nathaniel West, D. D., the great Bible scholar and defender of the faith. His sermons were characterized by the fullness of the knowledge of the Word of God that has made him eminent among the preachers of this generation, while the tenderness and pathos of his appeals to the minds and hearts of his hearers to look to Christ only and cling to Him made all rejoice that we had such a Saviour.

The pastor spoke of his visit to Northfield, where he had received a blessing for soul and body. He said he greatly needed the earnest prayers and helpful sympathy of the congregation this year, which was the fifteenth of his work in this city.

THE NORTHFIELD CONFERENCE.

BY THE EDITOR.

II.

BESIDES the preaching and exposition of the Bible by the masters in Israel whom Mr. Moody invites to Northfield every year, there is much delightful Christian intercourse among the visitors. All denominations are represented at the conference, but no one ever thinks of asking what particular branch of the Church of Christ the friend who is speaking to you represents. For twelve years I have been meeting friends at these conferences, and I do not know now whether they are Presbyterians, Congregationalists, Episcopalians, Methodists or Baptists. Denominational barriers need not be broken down, for they are not put up at all at Northfield. To Mr. Moody and his co-workers the visitors eagerly lift up their faces and say, "Sirs, we would see and know Jesus clearly and lovingly; lead us to Him that He might bless us and send the Holy Ghost to strengthen our faith and comfort our hearts." And this is what is done. The Lord Jesus is lifted up, and He draws to himself the minds and hearts of all who behold Him.

Every day, and many times a day, during the conference all kinds of questions about the Roman Catholic Church are asked by clergy and laity who are brought into contact with members of that Church. Such answers as I can give always include the statement that if Christ were preached to the Roman Catholics and they knew the way to Him, they would become like other Christians. They would re-

ceive from Him the same blessing of salvation that He gives to all others. He is no respecter of persons.

In his report of the proceedings of the conference Mr. George E. Morgan of the editorial staff of the London *Christian* said in the issue of that paper for August 31:

"Rev. James A. O'Connor, an ex-priest, spoke of the prominence given to day to the Roman Church in politics and press. This is a religion, he said, in which the Pope takes the place of the Holy Spirit, teaching that from him flows what men must believe concerning God! Yet since the declaration of infallibility there has been a feeling of unrest among his followers, and his right to govern spiritually has been doubted. There is a certain mark of inferiority in all those countries where he still rules, whatever positions Romanists may hold among us in secular life.

"During the years that I was a Roman Catholic priest, I knew not, nor found in all the Church of Rome, or in her theological works, that I could obtain salvation myself through the redeeming blood of Christ. I left the Church not as an enemy, but because I could not live in it honestly to myself. I never entered a Protestant church before I left the Church of Rome, and of all the ministers I ever met in society or at clubs, not one ever told me of Christ. You will meet priests on the cars to-morrow: will you tell them of Christ?

"Father O'Connor then went on to describe the Mission in New York which he conducts, known as 'Christ's Mission,' the rest of the title, 'for the conversion of Roman Catholics,' having been prohibited by the court."

SALVATION UNFOLDED.

BY REV. GEO. C. NEEDHAM.

"What must I do to be saved?"

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

(Acts 16: 30, 31.)

SALVATION includes deliverance from sin; its guilt, its power and its consequences. It implies that man is lost and glorifies God in the display of His grace manifested to us in the gift of Jesus Christ, the lost sinner's Saviour.

Salvation, though unfolded in many aspects, is nevertheless in all its phases and parts, *one* salvation. First, apprehended by the sinner believing God's testimony of His Son; next displayed in a life of sobriety and godliness, it is finally consummated in his full glory at the coming again of our Lord Jesus Christ.

Such questions as the following are not unfrequently asked at the close of a Gospel address: "You have been preaching a *present* salvation, but how does your teaching accord with such a text as 'We are saved by hope?' (Rom. 8: 23, 24.) Does not this passage prove that our salvation is still a future thing?"

It is true that salvation *in its completeness* is yet future; yet is it no less true that those who believe on the Lord Jesus Christ are now fully saved.

Another remarks: "You have preached a finished atonement by Jesus Christ, the benefits and blessings of which become the portion of him *'that worketh not.'* (Rom. 4: 4.) If so, how can you reconcile such a statement with the passage, '*Work out your own salvation with fear and trembling*?' (Phil. 2: 12.)

There is no contradiction in Scripture. It is one grand harmonious whole. Its doctrines are diversified, though not adverse, and all are beautifully blended in symmetrical union; but they must be viewed in their various relations and proper proportions in order to comprehend their unified harmony.

Salvation being our subject, let us view it unfolded in three aspects:

1. We have the positive declarations of Scripture concerning true believers, that such are in the present possession of salvation.

Thus saith the Word of God: "He that heareth my word, and believeth on him that sent me, HATH EVERLASTING LIFE" (John 5: 24). "Such were some of you: but YE ARE WASHED, YE ARE SANCTIFIED, YE ARE JUSTIFIED" (1 Cor. 6: 2). "By grace ye ARE SAVED" (Eph. 2: 5). "WHO HATH SAVED US, and called with a holy calling" (2 Tim. 1: 9).

These passages of Scripture, with many others, clearly teach that believers are in a saved condition; not merely brought into a salvable state, but already absolutely saved.

How can these things be? I reply that Jesus Christ became surety for sinners. He met on their behalf the holy claims of God's law. He discharged their liabilities, bearing their sins in His own body on the tree, enduring the curse and condemnation due to them through their violation of righteous law. "There is, therefore, now no condemnation to them which are in Christ Jesus." Faith in Christ brings to us eternal life; trust in His meritorious death results in salvation.

This is the first feature of our salvation; that which is preached to the

impenitent and unbelieving for their acceptance, and often spoken of as pardon, forgiveness and justification, but in reality including much more. There are many Christians, however, who know their justification only. They are assured of personal safety in Jesus Christ, but continue in the life of childhood, not growing up into the full stature of men in Christ. Saved from the guilt of sin and condemnation of the law, yet ever and anon overcome of Satan; swayed by his temptations, stumbling and falling not unfrequently instead of running the race looking unto Jesus. Alas, that it should be so with us, who are called to the knowledge and power of our eternal sonship.

2. But deliverance from the *power* of sin is also included in that all-comprehensive word SALVATION, and this deliverance is in the *present*.

The passage alluded to in Phil. 2 : 12, 13, "Work out your own salvation," is addressed to the saints, or saved ones. (Chap. 1 : 1). Herein are they exhorted to unfold and display their salvation in practical piety and God-honoring service. The context fully explains the exhortation. "It is God which worketh in you, both to will and to do of His good pleasure." To *will* and to *do*; to *desire* according to God's good pleasure and in the power of the Spirit to *act* the desire, is "working out" our own salvation. It is "our own," ours by faith, wrought in us by the energy of divine grace. This outworking takes place in keeping the body under, mortifying the members, conquering lusts and passions, subduing pride, triumphing over self, ruling our own spirit, which is better than taking a

city. (Prov 16 : 32 ; 15 : 28.)

Reckoning ourselves to be dead indeed unto sin, we forbid *its reign* in our mortal body. Our old man was crucified with Christ "that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6 : 6.) Blessed be God, we have power "through the spirit" to "mortify the deeds of the body." Yea, more, the mind, the heart, the conscience, the will, may be controlled through the power of the indwelling Spirit, so that with an enlightened mind, a sprinkled heart, a purged conscience and submissive will we may serve the Lord in the liberty wherewith we are made free. Herein is victory over sin in working out "our own salvation."

3. "We are saved by hope." This aspect of our common salvation has relation to the *future*. For the exposition of the passage we need to glance at the context. (Rom. 8 : 23, 24). The apostle is speaking of the redemption of the body, the climax or completeness of our salvation, when the living saints will be changed and the righteous dead raised in glory at the second appearing of our Lord from heaven. Then will be the fullness of our salvation. "Now is our salvation nearer than when we believed." This is our hope. May we with expectation and in patience wait for it.

The threefold character of this one great salvation is thus defined in Titus 2 : 11-13

(1.) "The grace of God which *bringeth* salvation hath appeared."

(2.) "Teaching us to *deny* ungodliness and worldly lusts, and to *live* soberly, righteously and godly in this present world."

(3.) "*Looking for the blessed hope* and the glorious appearing of the great God and our Saviour Jesus Christ.

Here, with definiteness and brevity, we have presented to our view (1) the *origin*, (2) the *progressiveness*, (3) the *culmination* of this common salvation. Originating with God, in His infinite grace He gave His only-begotten Son to die for us, and His death becomes its foundation. It is wrought out by the Spirit in us, and we are kept through Christ's Priestly intercession for us. "Wherefore He is able to save to the uttermost (*lit.* evermore) them that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. 7 : 25.) Salvation will be consummated in our final glory, when He appears the "second time without sin unto salvation." (Heb. 9 : 28.)

Believing on the Lord Jesus Christ, and thus receiving Him as our Saviour by simple and genuine faith, *we are saved*. Next, entering upon a scene of conflict and toil, a field of warfare and service, *we work out* our salvation with fear and trembling. And with girded loins we address ourselves to our pilgrim journey, marching onward to its blessed termination to the full enjoyment of its unending Sabbath with Christ our Lord. Being assured of our salvation in soul and body from all the consequences of sin in the day of our gathering together unto Him, we are "*saved by hope*."

To every reader I commend these Scriptures : "Christ died for our sins according to the Scriptures." "He hath appeared to put away sin by the sacrifice of himself." "The blood of Jesus Christ cleanseth us from all sin."

Rome and the Negroes.

A friend in Philadelphia sends us the following, dated September 12 :

DEAR FRIEND:—I am circulating your valuable magazine among the colored people of this city and getting it into the hands of some that have helped the Roman Catholics and priests to start a church for the colored people in this city. If you would publish an article in some of your numbers treating of the folly of the colored race joining such a Church I think it would do much good. The Roman Catholics of this city think they are doing a great deal for the conversion of this people, but the reports I have seen are greatly exaggerated. Your method of writing and stating the plain truth is so entertaining to the readers of THE CONVERTED CATHOLIC that I am sure you would cause a halt among many of the colored race that are careless about religious matters and who are likely to be trapped by the priests. Should you write such an article I will do my part in circulating the magazine where it will do good. With my best wishes for you, and your excellent work, I remain, yours truly, J. D. B.

[In compliance with this request we shall publish in our next issue some facts that we hope will enlighten our colored brethren on the attitude of the Roman Church towards them. It is a fact in history that the Pope of Rome, Pius IX., not only sympathized with the Confederacy in the War of the Rebellion, but expressed his admiration and affection for Jefferson Davis in a letter couched in the language of one sovereign ruler to another. We shall publish that letter.—Ed. CONVERTED CATHOLIC.]

MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

THE Roman Catholics of Sorel, province of Quebec, are doing their best to crush the Protestant movement in their town, referred to in our last issue. A Protestant colporteur and missionary, Mr. Gendreau, was arrested and put in jail. Though two of the ablest lawyers of Montreal, Messrs. Lafleur and Duclas, defended him, he was sentenced to pay a fine or go to prison in default of payment, for "disturbing the peace." But this disturbance of the peace consisted merely in meeting Roman Catholics on the street and telling them of the Gospel of Jesus Christ. Such an infamous performance, worthy of Mexico or Spain, happened in a British colony. Moral:—The Protestants of Ireland are justified in saying that Home Rule means Rome Rule.

Bishop Foley of Detroit, Mich., has in the *Catholic Universe*, August 19, 1893, a long eulogistic article on Cardinal Gibbons. There is nothing those ecclesiastics like so much as to praise and exalt each other. The hierarchy of Rome is the perfect embodiment of the principles and foibles of a Mutual Admiration Society. But the two following passages from that article are certainly very interesting, not to say rather startling. Here is the first:

"I propose to say a word in praise of Cardinal Gibbons. He declined in advance the \$10,000 proposed to be raised for him on occasion of his coming jubilee. Whatever his motive, I think he is to be thanked for thus helping to abolish this vulgar custom of purse raising, so likely to cause the

crime of blackmailing on the part of those who gather the money and the loss of self-respect in those who at times submit against their judgment, their will, or even their conscience, to the demand. Apart from this, a judge should never take presents. The lay people may be allowed to raise purses if they do it in a decent manner, for it is their way of showing attachment, but it has a very bad effect on priests. As to the recipient, it ruins his independence. Chains are chains, even if they be made of gold. The manner is, it seems to me, a relic of times when forced contributions used to be levied, and kings, etc., had no fixed salaries. Such a state of things is happily passed away. Just now it does well enough for the Pope, who has at present no regular income, but even in his case blackmailing should be avoided by secrecy as to the amount of one's offering. It is also perfectly proper in the case of a priest deprived for one or other causes of his ordinary means of support. The Cardinal shows tact by declining the purse in advance, and thus nipping those evils in the bud."

This is a very instructive statement of Rome's secret doings among the clergy.

The second passage represents the Cardinal leading a Protestant church service:

"Tact and prudence are indeed characteristic of him, but above all are his mental breadth and broadheartedness. Let me give you an instance:

"'I was on a sick call in North Carolina,' said the Cardinal, address-

ing the graduates at the Emmitsburg convent. "It was Saturday night. The only Catholics in the place were the lady whom I had come to see, and her new-born child, just received into the Church. What was I to do on the morrow? The difficulty was met by my host, the lady's husband, himself a member of the Baptist denomination. "Father," said he, "our preacher is away to day. Would you have the kindness to conduct services for us?" I consented, and went to the Baptist meeting-house. Did I say mass for them? Oh, no! my children. I stepped upon the platform, was introduced by the gentleman already mentioned, and selecting a hymn I thought appropriate, read it aloud and requested the choir and congregation to sing it. After that I recited the Lord's prayer, and then choosing a portion of the Gospel from the Bible I found on the stand, I preached to them such explanation and comment as seemed necessary and useful for the instruction and spiritual advantage of my hearers. The sermon over, the collection was taken up in the regular style, another hymn was sung and I dismissed the congregation with the usual benediction."

It may be the influence of that meeting that led the Cardinal to tell his people to read the Bible. This is enough to make him pass for a disguised Protestant. Would he do the same thing to-day?

The same paper says editorially:

"In defense of his action in demanding the resignation of Archbishop Corrigan, Father Phelan naively remarks that 'the holy Gerson, in a speech delivered before the Pope dur-

ing the Western schism, declared it the duty of the holy father to lay down his tiara in the interest of peace.' The editor of the *Western Watchman* can hardly pose as a modern 'holy Gerson.'"

If Father Phelan keeps on studying history, not as the Catholic Truth Society prints it, but as it is, he will find still more forcible arguments against his Church.

Says the *Christian at Work*, August 24, 1893:

"Recently we noticed the desire expressed by the Pope to effect a reconciliation of the Roman with the Greek Church, the present situation being deemed very favorable for the undertaking. But an incident of a most untoward kind has recently occurred which certainly makes a bad beginning for the work of reconciliation. Lately a band of pilgrims from the Ruthenian churches of Galicia, now attached to the Roman order, visited Rome, at whose head was the Metropolitan bishop Monsignor Sembratowicz. Before the Pope would receive him he had to take oath never to fall back into the old errors and always to remain faithful to Rome. This oath became known in Galicia and produced a great effect upon the 'young Ruthenian' party, which is in political alliance with the Greek Church in its struggles against the ascendancy of the Catholic Poles. Accordingly, when the offending Bishop reached Vienna on his return from Rome a crowd of young Ruthenians gave him a derisive reception in the railroad station, creating such a hubbub, and finally threatening him with personal violence to such an extent

that the police had to come to his rescue. Two or three incidents of this kind will probably put an effective quietus upon the projected reconciliation of the Eastern with the Western Church."

* * *

Among its missionary news the same paper published the following, August 19 :

"I consider, says Bishop John P. Newman (Methodist), of Omaha, South America a great field for missionary work. The State religion in all States except Argentina is the Roman Catholic, and although the constitutions are generally strict in their wording as regards religion, they are generally interpreted liberally, and the Protestant churches are not interfered with. In Peru I was not allowed to preach in Spanish. It would have been contrary to the law. But I was allowed to advertise my sermon and to preach in English as much as I desired. In Chili I said to a high official, 'Your constitution provides that all public worship shall be according to the rites of the Roman Catholic Church. How is it that you allow us to hold meetings undisturbed?' 'Public worship,' he answered, 'we define as that maintained at the expense of the State. Your meetings are not maintained by the State, therefore they are not public.' In Uruguay I inquired also according to what construction of the constitution Protestant meetings were allowed. 'Well,' answered my informant, 'the constitution simply says that the Roman Catholic religion shall be maintained. It doesn't expressly forbid Protestant meetings. So we say what isn't forbidden is allowed.'"

Another item shows that the Old Catholic movement is not dead yet :

"The Old Catholic movement has not been a failure everywhere. In one place at least—in North Bohemia—it has been a remarkable success. When the Vatican decree was passed proclaiming the dogma of Papal infallibility about 2,000 of the Roman Catholics of Warnsdorf resolved at all hazards to refuse submission to it. These chose as their minister an energetic priest named Nittet, and under his guidance they not only provided a church for themselves, but carried on an aggressive work in the neighboring towns and villages. The result is that in their report for 1892 they are able to announce that they have five clergy, 8,485 members and 1,059 children receiving instruction in their schools.

* * *

The *Missionary Herald* of last August gives an account of the evangelical work at Logrono, Spain. It contains such a remarkable report of a typical incident of Roman Catholic bigotry and unfairness that we will reproduce it in full to the exclusion of other items which we will omit this month. Let our readers remember that the same Church is endeavoring to control the political and religious interests of this country. This is the article in length :

"Mr. Gulick writes from San Sebastian, May 25 :

"For nearly three years the Protestant flock in this city was without a resident pastor. The opposers of the Gospel were happy ; they thought that the Protestant church was dead. They had not observed that the pastor of the neighboring village of Pradejon

had quietly but frequently visited the humble followers of Christ in their homes and had held meetings with them occasionally in the little dark chapel in an obscure corner of the city. So one bright morning in February of last year they were surprised when, from the doors and windows of a room on the ground floor of a respectable house in the street 'Great,' there sounded forth voices singing the sweet evangelical hymns. This revealed the fact that the Protestant congregation had found a new and better home than for years it had had in Logrono; and in a few days more friends and foes alike realized that it had also found new life and vigor under the guidance of the intelligent and energetic pastor of Pradejon, who had taken up his residence in the important capital city of Logrono.

"For a few weeks there was but little opposition and the people crowded into the room used as a chapel, filling it to overflowing. But presently 'our friends the enemy' caught their breath, plucked up courage and opened the campaign. At first it was noticed that troops of children would congregate at the door, where they would sing and whistle and shout during the entire hour of evening worship, varying the vocal exercise by occasional volleys of blows on the door. The racket and din often prevented the voice of the preacher from being heard. The pastor, observing that the crowd was made up chiefly of boys and young men, supposed that before long they would weary of their malicious sport and thought it best not to make complaint to the authorities. But when, after three or four weeks, it was seen that instead of be-

coming less in numbers and less boisterous, the Sunday evening crowd had become, as it were, a regular institution, and that its numbers were largely increased by young men from the low wards and by rough men and noisy women, he knew that there was method in their madness and that it would be necessary to fight fire with fire.

"Non interference had emboldened the crowd to go on from bad to worse. As the hour for evening worship approached the crowd began to collect in the narrow street; and when the singing commenced within the chapel it was responded to by the shouts and caterwauling of the street congregation. On one occasion a number of old women with gray hair and shriveled faces danced a fandango at the chapel door to the sound of castanets and a rattling drum, with interludes of yells from the brutal crowd.

"When the meeting was closed the congregation, composed largely of women and children, had to push their way into and down the dimly lighted street through this hot and hostile crowd. Time and again the pastor felt that assault would be made on these defenceless people and that possibly there might be murder. For successive weeks the pastor had made complaint to the chief of police, who said that he would send policemen to disperse the mob and to keep the street clear—but the policemen were conspicuous only by their absence."

THE CHIEF INSTIGATOR.

"The members of the congregation knew that the chief source of the disorder was an elderly gentleman who lives on the same street a short distance away from the chapel. It was

known that he had said more than once to the rabble that they would do God service should they clean out that nest of heretics, and it was his excitements that kept up the disturbance. He is regarded as a very respectable man and an intimate friend of the civil governor, and on one occasion, at the height of the scandal, the governor was known to be in the house with his friend watching the progress of the fray. The next morning the pastor called on him; told him that he knew that he had seen with his own eyes the scandalous proceedings, and requested that he and his congregation should be protected.

"The governor admitted that it was a just claim and said that officers should be sent on the following Sunday evening. But, *nada*, as the Spaniards say, the tumult was as great as ever. Again the pastor made energetic complaint. The governor called in the chief of police. He said that it was a very difficult matter to restrain or disperse a crowd at just that time of night, 'for the policemen were taking their supper at that hour!' The pastor expressed sorrow for the policemen, but declared that the congregation had rights that were ruthlessly disregarded, and that, though he had hoped not to be driven to such an extremity, he saw that he must take the matter to the courts. He should, therefore, at once make the formal charge against his neighbor of exciting persons to riotous disturbance of the meetings. His excellency shrugged his shoulders, and said, '*Como usted quiera*' (As you please), but, of course, never believing that anything would come of it.

"The charge was made before the

judge, and the respectable neighbor, the friend of the governor, was cited to appear. The pastor brought his witnesses, repeated the charge and proved it. It was beyond all denial, and the abashed and humbled *caballero* could only mumble out that 'it was a great shame; that he had lived in the city over twenty years and that never before in his life had he been cited before a judge.' The pastor declared that he sought no punishment of any offender, but only that in the future they should not be further molested—and they have not been!

"There are now in the congregation some 30 adults and 60 especially bright and attractive children. As I looked at them and heard them sing the sweet hymns and recite the Gospel lessons I said to myself: 'From darkness to light—from dense and soul-destroying superstition into the glorious light and liberty of the Gospel!' This is the good work of the faithful evangelical pastor and his bright little wife. May God bless them."

Pocrisy is always the same. Thus it says and thus we see it work. Forewarned should be forearmed.

J. A. D.

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PICTURESQUE CHICAGO AND GUIDE TO THE WORLD'S FAIR is the title of a handsome volume of 340 pages, richly illustrated, issued by the *Religious Herald*, Hartford, Conn., as a Souvenir of Fifty Years publication of the paper. A copy of this fine volume has been presented to each subscriber to the paper, and a copy will be sent to every new subscriber who forwards \$2.00, the yearly subscription, to the *Religious Herald*, Hartford, Conn.

ARCHBISHOP CORRIGAN'S HUMBLE SUBMISSION TO SATOLLI.

THE crisis through which the Roman Catholic Church in the United States is passing is not yet over, though Satolli, the Pope in America, is exercising all his powers, and they are unlimited, to restore harmony in the ranks of the hierarchy. The war among the bishops that has raged for more than a year—since Archbishop Ireland's visit to Rome, when he said the Pope espoused the American liberal side represented by Cardinal Gibbons and himself—did not cause Satolli much anxiety, for he knew it would be easier to rule them while they were fighting among themselves. But when one of the factions made such an attack on himself and through him on the Papal authority as was published in the *New York Sun* of August 1, and reproduced in the September *CONVERTED CATHOLIC*, he perceived it was time to act vigorously and exercise the powers which he possessed. He had brought Bishop Wigger of Newark, N. J., to his knees, and now he must strike a blow at an offender in the highest station. Archbishop Corrigan had been stunned by the action of Satolli in restoring Father McGlynn without consulting him or even notifying him that the ban had been removed from the excommunicated priest. An effort was made to bring Satolli and Corrigan together at a celebration in St. Agnes' Church last February, and the former had promised to be present, but he insulted Corrigan again by refusing to meet him. Every friend of Archbishop Corrigan in New York, that is, the Jesuits and every member of Tammany Hall, the

great political organization of Roman Catholics that rules the city, felt the indignity that was cast upon him and savagely desired to resent it. The Tammany press was used to discredit the mission of the Papal delegate, he was held up to ridicule, his recall was demanded, and finally a disruption of the Church was threatened. Satolli's friends, that is, Gibbons, Ireland, McGlynn and those Roman Catholics who are classed as "liberals," on their side demanded the deposition of Corrigan or the infliction of such punishment as would suffice for his correction. Satolli adopted the latter course, and in pursuance of his policy he visited New York, uninvited, August 15, and compelled Corrigan to open his cathedral and in the presence of 10,000 persons deliver the following speech from his own pulpit:

ARCHBISHOP CORRIGAN'S ADDRESS.

MOST REVEREND EXCELLENCY, REVEREND BRETHREN OF THE CLERGY, DEAR BRETHREN OF THE LAITY:—Before the burden of the Good Shepherd is put upon his shoulders, and the holy oil of unction poured upon his head, every bishop-elect takes a solemn oath to be "from that day forth faithful and obedient to blessed Peter the Apostle, to the Roman Church, to the Sovereign Pontiff for the time being, and his legitimate successors." Then entering into detail, the prelate still kneeling before the altar, among other promises makes the following: "A legate of the Holy See, both coming and going, I shall treat with honor, and assist him in his necessities."

This form of oath, if memory serves

me, dates from the pontificate of St. Gregory VII., 800 years ago. It bears evident traces of the feudal system, peculiar to that period, but it is not derived from any mere custom of the Middle Ages. On the contrary, it is based upon, supported and proved by a thousand facts and testimonies scattered through Church history. The consecration oath of a bishop is simply a single leaf in a beautiful flower, representing the primacy of the Apostolic See. A luminous and authoritative expression of this truth is found in the celebrated declarations of the Council of Florence. In this decree the venerable Fathers, gathered together from every part of the world, solemnly defined as a dogma to be believed by all Christians that "the Holy Apostolic See and the Roman Pontiff hold primacy over the entire world; that the Roman Pontiff is the successor of blessed Peter, Prince of the Apostles and true vicar of Christ, the head of the entire Church, father and teacher of all Christians. Furthermore, they affirm that to him in blessed Peter was given by our Lord Jesus Christ full power of feeding, ruling and governing the universal Church." This explicit declaration of the primacy of Peter has received still greater light from the definition of the Vatican Council, which has supplemented it and left no loophole of escape touching the full and perfect character of the primacy.

The Church defines dogmas, dear brethren, when revealed truth is rashly assailed or called in question. Once error runs riot there is obvious need of condemning it and proclaiming the orthodox doctrine. Hence, when in the course of time dangerous theories

came to the surface to the effect that the Sovereign Pontiff, although head of the Church, was only its ministerial head, or its agent; that his authority might indeed be exerted in times of extraordinary difficulty and crisis, but that it did not extend directly to every diocese in the world, as the authority of a bishop does to every parish under his control; the Council of the Vatican, in order to brand these pernicious errors and cast them aside forever, deemed it necessary to define that, "The Roman Church obtains the principate of ordinary (that is, of lawful and canonically established) power over all other churches; that this jurisdictional power of the Roman Pontiff, which is truly Episcopal, is also direct and immediate, toward which all pastors, of whatever rank and dignity, as well as the faithful, both taken one by one and all together, have the duty of hierarchial subordination and of true obedience, not only in those things that pertain to faith and morals, but also in those that pertain to discipline and the government of the Church, diffused through the entire world; so that the unity of communion with the Roman Pontiff, as well as the profession of the same faith, being safeguarded and preserved, the Church of Christ is one fold under one Supreme Shepherd." "This is the teaching of Catholic truth," adds the Council, "from which no one may depart without prejudice to faith and salvation."

I have thought proper, dear brethren, to recall to your memory these fundamental principles in order that you may appreciate more fully the honor which is conferred upon us all to-day by the presence, in this metro-

politan cathedral, of the most reverend representative of the Holy Father. Your presence in such unusually large numbers at this season of the year shows that you value the compliment which has been so graciously accorded you. [? ! ! !]

Thank God, loyalty and fealty to the Holy See have been shining and characteristic traits of this country at large, as well as of this diocese in particular. Each of the plenary councils of the United States in turn, in its collective address to the Sovereign Pontiff, as in its decrees, has given abundant proof of deep and unswerving attachment to the See of Peter. No less conspicuous evidence of the same devotedness has been displayed by the prelates, bishops and archbishops, who have ruled this diocese. Of the memorable addresses, sermons and pastoral letters of the lion-hearted Archbishop Hughes in defence of Pope Pius IX., and of his inalienable rights, it is unnecessary to speak. These discourses are preserved in his printed works, are fresh in the memory of thousands still surviving who heard his ringing words, and will remain a standing protest against the sacrilegious spoliation of the States of the Church. I may mention particularly the masterly letter of the Second Provincial Council of New York, held in 1860, a letter written by the archbishop himself, and which gave so much pleasure to the Holy Father that he ordered it to be translated into Italian and published officially in the Eternal City.

The successor of Archbishop Hughes, who had the privilege of residing in Rome after his ordination and of imbibing the Roman spirit,

ever cherished a special love and veneration for the Holy See. From this very pulpit, at the month's mind of the late cardinal, I had occasion to call attention to that constant filial devotion to the See of Peter as one of the distinctly beautiful traits of his wise and gentle, but yet unflinching character.

For myself, if I may be permitted to allude to the subject, I count it a special grace that I made my studies in philosophy and theology under the shadow of the Vatican. In his well-known work, entitled "Recollections of the Last Four Popes," Cardinal Wiseman observes, that as a rule, attachment to the Holy See, for those who have lived as students in Rome, is not so much a conviction of the intellect, luminous and far-reaching though it be, as a deep-seated and growing affection of the heart. How can one live amid the constantly recurring memories of the martyrs, how can one visit the grandest Basilica on earth, and kneeling on the spot where St. Peter was crucified, not engrave deeply on the tablets of the heart the divine words, "On Thee I will build My Church;" "Feed My lambs;" "Feed My sheep;" "Do thou, when converted, confirm thy brethren." All one's subsequent study and reading in theological channels strengthen and intensify the convictions of early years. And one who has enjoyed such advantages counts it no glory, but rather a humiliation, that it should become necessary for him to avow that the thought even of resisting the Holy Father's will, much more of disobeying his positive enactments, never found acceptance in his mind. More than this I cannot say. A virtuous

maiden shrinks from the very suggestion of proving that no stain has come to her womanly honor. After the guilt of offending God a conscientious bishop feels no wound more keenly than that by which his faith is impugned or his oath of loyalty doubted. But he knows, also, in the consoling words of Thomas a Kempis that there is no more secure path to Paradise than the royal way of the cross, that in the cross is life; in the cross salvation; and while he cannot stoop to notice the attacks made, rather in ignorance, let us hope, than in malice, he can always repeat, with comfort to his soul, the prayer of his Divine Master, "Father forgive them, for they know not what they do."

I need not tell you, dear brethren, that the bishop, according to the laws of the Church, is responsible for his administration of the diocese, not to those whom he is charged to govern, much less to those outside the fold, but to the Sovereign Pontiff and to those to whom the Holy Father delegates his authority. Moreover, by the enactment of the Council of Trent all graver offences of bishops are reserved exclusively to the judgment of the Supreme Pontiff. I have yet to learn that he has delegated this function even to the columns of the Catholic press, no matter how great the writer's sanctity and learning. On the contrary, our Holy Father has more than once clearly traced the line of duty which is to be scrupulously followed by those who aspire to the honor of Catholic journalism.

For the rest I rejoice most sincerely with you all to-day, dear brethren, that we are honored with the presence of him who represents the vicar of

Christ himself, and in your name, as in my own, I welcome him most cordially to this diocese. Whatever has been said in public or in private against the undoubted rights or sacred character of our honored guest, we reject and put aside as something not to be countenanced for an instant. All that has been said in favor of his sacred office and privileges we gladly accept and indorse. To eulogize his virtues, particularly in his presence, would not be seemly; for, to repeat the thought of Cardinal Newman, it is not becoming to panegyryze those whom we must obey. Rather let us raise our hearts to heaven and beg our blessed mother, whose glorious assumption the Church is now commemorating, and whom, as patroness, both of this diocese and this country, we have a special right to invoke, to pour out upon him every best gift and every choicest benediction. And let us request his excellency, in turn, to assure our Holy Father, Pope Leo XIII., that the sentiment expressed by the great doctor of the Church, St. Jerome, to Pope St. Damasus, is the feeling of the Catholic population of New York, namely, that "Whosoever is joined to the chair of Peter, he is ours."

A Bishop's Oath.

In the above remarkable address Archbishop Corrigan refers to the oath he had taken at his consecration as bishop. It is the first time a prelate of the Roman Church in this country has called attention to that oath and its binding force. We therefore publish it in full, translated from the Latin, in which form it was taken by Corrigan:

"I, N. elect of the Church N. from this hour forward, shall be faithful

and obedient to St. Peter the Apostle, and the Holy Roman Church, and our Lord the Pope N. and his successors that shall enter canonically. I shall not in council, by consent or fact, agree that they lose life or member, or be taken at any disadvantage, or that violent hands be any way laid on them, or injuries be done them on any pretence whatever. And whatever council they shall trust me with, either by themselves, their Nuncios, or letters, I shall knowingly reveal to none to their hurt. I shall help them to retain and defend the Roman Papacy, and the Royalties of St. Peter against all men, saving my own order. I shall treat the Legate of the Apostolic See honorably, both in his going and coming, and shall help him in his necessities. I shall take care to preserve, defend, increase and promote the rights, honors, privileges and authority of the Holy Roman Church, of our Lord the Pope and his successors aforesaid. I shall neither be in council, fact, or treaty, in which anything shall be contrived against our said Lord or the same Roman Church, or anything that may be prejudiced to their persons, right, honor, state or power. And if I know such things to be planned or procured by any body, I shall hinder it all I can, and as soon as possible shall signify it to our said Lord, or to another by whom it may come to his knowledge. The rules of the Holy Father, and the decrees, orders, or appointments, reservations, provisions and Apostolical mandates, I shall observe with all my strength, and make them to be observed by others; and I shall, according to my power, persecute and oppose all heretics, schismatics and rebels against our said Lord and

his successors. I shall come to a council when called, if I be not hindered by some canonical impediment. I shall personally visit the shrines of the Apostle every third year, and shall give an account to our Lord and his said successors of my whole pastoral charge, and of all things that shall any way belong to the state of my Church, and the discipline of my clergy and people, and the salvation of the souls committed to my care. And I shall, on the other hand, humbly receive and diligently execute the Apostolical mandate. And if I be detained by any lawful impediment, I shall perform the aforesaid duties by a special messenger, that shall have my particular mandate, being either of my chapter, or in some distinguished ecclesiastical position; or these failing, by any priest of my diocese; or failing any of these, by any priest, secular or regular, of signal probity and religion, who shall be fully instructed in all things aforesaid. And I shall give lawful proofs of the aforesaid impediment, which I shall send by the aforesaid messenger to the Cardinal of the Holy Roman Church that is at the head of the congregation of the sacred council.

"I shall neither sell, give, mortgage, enfeoff anew, nor any way alienate the possessions that belong to my table, even with the consent of the chapter of my Church, without consulting the Pope of Rome. And if I make any such alienation I am willing to incur the penalties contained in a constitution thereupon set forth."

In the oath taken by American bishops the clause to persecute heretics is left out. But this omission is only for those countries where the Church is weak and unable to persecute.

PRESIDENT CLEVELAND AND THE POPE.

GENERAL Harrison was President of the United States when Pope Leo XIII. celebrated the golden jubilee of his episcopate last January, but he did not consider it necessary to send any flattering words to a man who is only a subject of the King of Italy, like all other citizens of that country. President Harrison was the chief magistrate of a Nation that is seven-eighths Protestant, and there was no good reason why he should congratulate a man whom the other eighth regards as their lord and king in a spiritual sense. To every Protestant American the Pope of Rome as a spiritual lord must be a usurper, for there is but one Lord and King who rules over the souls of men—the Lord Jesus Christ.

Americans gave little heed to the Pope's jubilee, and even the Roman Catholics manifested only a slight interest in the event. It was, therefore, with much surprise it was learned that President Cleveland had gone out of his way to congratulate the Pope five months after the celebration had occurred and three months after he had become President. In August it was announced that the Pope had received the following letter written to Cardinal Gibbons by the President of the United States, under date of June 9 :

"To His Eminence, Cardinal Gibbons :

"Your Eminence :—Please permit me to transmit through you to his holiness, Leo XIII., my sincere congratulations on the occasion of the golden jubilee of his episcopate.

"The pleasure attending this ex-

pression of my felicitations is much enhanced by the remembrance that his holiness has always manifested a lively interest in the prosperity of the United States and great admiration for our political institutions.

"I am glad to believe that these sentiments are the natural outgrowth of the holy father's solicitude for the welfare and happiness of the masses of humanity and his especial sympathy for every effort made to dignify simple manhood and to promote the moral and social elevation of those who toil.

"The kindness with which his holiness lately accepted a copy of the Constitution of the United States leads me to suggest that, if it does not seem presumptuous, it would please me exceedingly to place in his hands a book containing the official papers and documents written by me during my previous term of office.

"Yours, very sincerely,

"GROVER CLEVELAND."

President Cleveland's action was doubtless dictated by the fact that ninety five per cent. of the Roman Catholics are members of the political party that elected him, and it would please them greatly if he should congratulate the Pope in this manner. The "Irish vote," that is, the Roman Catholic vote, is a great factor in the political life of this Nation, and it is used in the interest of the Roman Church rather than for the good of the country, as public men well know. Hence the truculence of the press and the adulation of party leaders to the Roman machine in the United States. The lack of union among Protestants forbids the hope that a change for the better may be expected ; rather will the Roman Catholic power in the Re-

public become stronger as their numbers increase and more votes can be cast. They will always vote as Roman Catholics for the friends of their Church, and against her opponents, without regard to the political principles of the party which they place in power. At the last Presidential election thousands of Roman Catholic votes were cast against President Harrison because he sustained General Morgan in his policy as Indian Commissioner, which was objectionable to the priests and nuns who for many years had been receiving three-fourths of the appropriation for Indian schools. Because General Morgan sought to remedy this abuse, war was declared against him and the Republican party, and Rome triumphed in the election of Cleveland.

When the political power of the Roman Catholic Church with its 2,000,000 voters in the United States is considered, even conservative men must wish godspeed to such organizations as the American Protective Association and others that aim at a curtailment of this power.

It is only by Christian methods, however, that Rome can be met and conquered. God is against the system, and if the Roman Catholics are told this, and the better way is shown them, many of them will be converted.

Professor Bouland in the French Protestant College.

After his reception into the Protestant Episcopal Church by Bishop Potter in 1888, Monsignor L. Bouland occupied himself in literary work and teaching in this city. Three years ago he returned to France on a brief visit in the hope that he could help Father

Hyacinthe in his work of reform in that country. After a few months he came back to this country, of which he was already a citizen, and again resumed his literary and educational work. It was a pleasure to see him at the Reformed Catholic Services in Masonic Temple, and more recently in Christ's Mission. He became imbued with the evangelical spirit and ardently desired to labor among the French and Canadians in this country. The way to do so opened last Spring, when he was invited to give conferences for some months in the various French Protestant churches in Massachusetts. So acceptable was his work in that direction that he was invited by the trustees of the French Protestant College, Springfield, Mass., to assume the superintendency of the French department of that institution, and began his labors there last month.

This college has been in successful operation for eight years. Its object is to give to the youth who may avail themselves of its privileges a Christian education that will make them useful citizens of the United States.

Those who are familiar with the conditions of the Canadian people are aware that it has been the policy of the Roman Church to keep them in ignorance and darkness.

This college is supported to a large extent by the Congregationalists of Massachusetts. It numbers among its trustees many distinguished clergymen. Monsignor Bouland is admirably fitted for the office to which he has been elected, having held similar positions both in this country and in France. We congratulate the faculty and students of the college on their acquisition of such a teacher.

OLD VOWS AND NEW.

A TRUE STORY OF LIFE IN A MONASTERY, BY JOHN BOND.

CHAPTER VIII.

LIFE had not always run smoothly for William Crosby since he took that memorable leave of his friend Edward. The thought of Edward, that bright friend with a sweet and precious soul, now immured in cloistered walls in the habit of a monk, had not left his mind after Edward had been received into the novitiate.

He meditated deeply upon religion—a subject to which he had heretofore devoted but small attention. He was one of those too numerous Protestants who do not realize and through sheer indifference do not appreciate the priceless jewel of their faith. He went to church, to be sure, and listened with respect to the sermons and joined in the services. His nature was too serious not to have a tinge of religiousness. He would have frowned upon an attempt to make light of or to belittle the religion of his ancestors. Yet he possessed not that evangelical spirit, which seems to have come to Protestantism as a providential gift of God and which has made Protestantism the truly Christian and civilizing influence that it is to day and will be for all time to come.

The sudden turning of his friend then wrought a change in him. He decided to learn something about the faith and the policy of that Church which had changed a bright and promising youth to an intolerant fanatic. There was little danger that William's imagination would be dazzled by the splendor of the Roman ritual, or that

his judgment would be blinded by the extravagant claims of Rome.

It would be useless to detain the reader with a long description of the result of William Crosby's inquiries. He came forth from his investigations with a firm conviction that Rome was the foe not alone of Christianity, but of human progress, of human liberty and of human enlightenment. He was too true an American not to fear the dangers that threaten our institutions from the crafty and power-loving dignitaries of Rome. He felt a sincere regret at not having made his inquiries sooner, and he never hesitated to speak of his discoveries among his friends, many of whom he induced to make similar inquiries. He realized the necessity for doing something to ward off the impending peril. He sent a long letter to Edward imploring him to abandon a vocation which, as he said, must bring him painful daily conflict with his own good American heart. But Edward never received that letter. Wherever the Roman Church has power she exercises it without regard to any rights whatsoever, and in that convent no letter could be received or sent that had not passed through the ordeal of ecclesiastical censorship. William's letter was promptly consigned to the wastebasket for irreligious and heretical writing.

William's convictions were strengthened when he married, shortly after Edward had left for the South, a young lady, the daughter of a minister, very poor in earthly goods but precious rich in Christian virtues. Mary Brad-

ley loved to bring men to Christ. She had a boundless womanly compassion for all who suffered in mind and body. She thought of others first and then of herself. Her native sweetness and dignity won all hearts, and when William led her to the altar he felt that complete and never fully deserved happiness which come to the man whom God gives a true and fitting helpmeet. Their affections centered in their little girl, and a brighter, purer family circle was not to be found on earth.

It was late in the afternoon soon after the Sunday that has been described. Little Jennie Crosby had been allowed to go down to the river with her nurse and a young friend of William's who had just come up from the big city. Through all the years William had spent in the Empire State he had never forgotten his Jersey home, though, it must be confessed, it was not a very attractive spot. The peninsula, of which Greenville forms a part, is almost without a redeeming feature in the long days of winter, and in summer it is beautiful only on the shores where the dust cannot settle. Still, William loved it for the sake of its associations and because of the reminiscences of his early youth. He subscribed to the *Greenville Register*, and always liked to read its homely and ancient news.

"Is it possible!" he said, speaking to his wife over the supper table and looking closer at the paper in his hands. "Mary, you remember my poor friend Edward I told you so much about? See here, his mother is dead. I left her well and healthy only six short weeks ago."

His wife took the paper and read

the brief account of the old lady's death.

"What is this here," she said, pausing suddenly, as the news had reached her mind before she was able to read the words to her husband. Mrs. Crosby read:

"Her son was with her when she breathed her last. It created some comment among the numerous friends of the old Randall family to see the remains interred in a Protestant cemetery, as the deceased had always been a devout Catholic."

Great was the surprise of Edward's old friend at learning this. Great also was his joy.

"It is the first I knew of Edward's return from the monastery. If he has consented to have his mother buried in any other than a cemetery of his own Church, a great change must have come over him. I wish it was so."

"I have no doubt it is even so," replied his wife. "In seeking souls Christ always triumphs in the end."

While they were yet talking they heard steps in the corridor. The door opened and a man, young in years, but seemingly bent down by the weight of trouble, entered the room. His complexion was unnaturally pale, his eyes shone with a strange brilliancy. It was Edward Randall. At the sight of his friend the terrible spell that had apparently taken possession of him fled as the mist before the sun. William sprang from his seat and hastened to meet the long-lost friend, and took hold of both his hands. A long pause followed, during which the gentle wife of William, touched with profound pity, bade Edward welcome. The little girl

came running upstairs and burst into the room. At the sight of the strange man she halted. She looked wonderingly at Edward, who seemed to be overcome by his emotions.

"Have patience with me," he said to William and his wife. "Let me stay near you a short while."

CHAPTER IX.

The quiet days at the country home of Edward Randall's friend brought him nearer to God. The stupor of his soul passed slowly away. As his mind and heart became free and clear once more he realized the infinite mercy of God, which had rescued him from a life of fatal error. It was not what he had thought, but what he had seen and heard that made him flee in haste from Rome and from the prison of erring souls. Not doctrines so much as dreadful facts had driven him away. Now that God poured the light of His sweet and penetrating grace upon the wearied soul, he beheld the utmost depth of Romish wickedness. He came to understand the principles and motives and doctrines that were responsible for the broken heart of a mother and for the slander of the man who under God saved this Christian Republic from disruption. In those calm moments that now came to him he looked back among the centuries to find Rome the everlasting enemy of freedom and of the pure Gospel of Jesus Christ. He thought of the tens of thousands of men and women whom Popery destroyed by fire and sword. He thought of the fiendish rejoicing at the Vatican over the massacre of heretics during that awful night that followed St. Bar-

tholomew's day in the capital of France. He thought of that intolerance which never changes. He looked through the whole medieval history of the Church and he saw how Christianity was gradually weakening and disappearing while Popery, the baneful inheritance of heathen *cæsarism*, was rapidly advancing. The churches of the East had fallen away, allowing Rome the westward travel of the star of empire. A false worship supplanted the adoration of God and His beloved Son. Monkish orders that had been sent to the land of the savage heathen to be pioneers at once of religion and civilization, were falling into decay, and in their stead appeared strange body guards of the Pope, men who owed no allegiance but to the earthly kingdom of the Pope who gave them their being. The true Word of God remained buried in a dead language and empty forms without substance, a dumb and degrading show, made up the creed of the masses. Then God set His seal of condemnation on the vain and wicked work of man. The vain imaginings of Papal *cæsarism* came to an end. God sent men to clear away the rubbish and the falseness of error and corruption, and He confounded the councils of the antichrist and his followers.

Who can describe the feelings of the converted Catholic when his heart is first touched by the purity and the simplicity of the Gospel. Praise be to God, who still gives to thousands of us who seek to serve Him honestly the feeling of joy with which He visited the soul of His servant Luther! It is like a modern echo of the fullness of that joy which filled the whole be-

ing of Paul when his soul was loosed from the error of unregenerate Judaism to be led to the bosom of Christ! How sweet, how unspeakably sweet is it to come from Rome to Christ, to that loving Jesus who promised salvation to all that believe on Him. From the muddy, malodorous, mephitic pool to the pure, clean water that reflects the eternal azure of the heavens. Away with deadening tradition, with indulgences and purgatory. The presence of the living Christ fills our souls. We were lost on devious paths, running well, but in the wrong direction, until the grace of our loving Saviour found us and carried us back among His own.

The thought came to Edward Randall that there was more rejoicing in heaven over one converted victim of Popery than over ninety-nine Christians to whom the blessings of the Reformation had come by inheritance.

And now this intense, soul filling happiness, born of the grace of God, begot an equally intense desire to bring the glad tidings of the Gospel and free salvation to the countless multitudes who were yet enslaved by the iron trammels of Popery. Among them he must work till God would call him from earth to a better home.

Full of these thoughts, feeling how God was strengthening his soul, Edward Randall went forth from the house and walked along a narrow foot path at the base of the Fishkill mountains. He looked out in prayerful mood upon the magnificent work of the Divine Architect. The majestic Hudson, the rocks, wooded heights, that mirrored themselves in the river, the nestling cottages here and there, the stretches of fertile valley on the

other side formed an imposing panorama. Involuntarily he broke forth into that wonderful song of praise, "Praise ye the Lord, ye mountains and valleys," and "Praise ye the Lord, all nations." He had often spoken those words in that ancient language which no mutilation or misuse could wholly rob of its native majesty—"Laude Dominum omnes gentes, laudate eum omnes populi." How strangely different these words seemed to him now that he spoke in his own tongue. When he contrasted the dark, superstitious and unnatural lives that were led within convent walls, with the healthy Christian and pure influences that were at work in the home of his friend, it seemed like the most convincing of sermons.

William Crosby and his gentle wife noted with profound gratitude to God how the slow returning peace and light from heaven had renewed and invigorated the spiritual life of their guest. They saw him come to Christ, and the Spirit of the Saviour was with them, as He had promised to be present whenever good men met together in His name.

"How can I thank God," the ex-monk would say, still burning with the enthusiasm of youth, "that He has given me a mission? How can I thank Him that He has permitted me to add my humble testimony to His truth and to His glory? Mine is but the widow's mite, small and insignificant, but a true offering of my whole life and being."

His friends would encourage him and tell him that his mission could not fail, for it surely was of God.

"I know," Edward would say,

"that they will insult me, that they will revile and abuse me with a fiendish perseverance. They will seek to throw dishonor upon my name even after I have passed from among the living. Those whom I seek to rescue I know will turn upon me in anger or rail at me in contempt. Human encouragement, I can expect none. But yet I cannot fail. Without His help my work would be in vain, but with Christ and His Gospel I feel that I must win."

Edward stayed with his friends until he felt prepared to go forth and do the work that Christ had assigned to him. Then he left the peace and quiet of the Hudson valley and entered on the warfare for the sake of truth. May every Christian who reads these lines pray for the liberation of all who seek Christ and who are yet enthralled in the yoke of Popery!

[THE END.]

Answers to Correspondents.

Brief answers will be given to questions of a general interest relating to Romanism.

Mrs. K., Iowa.—The Papal Encyclical ordering the Roman Catholics to slaughter the Protestants in this country is a forgery. The Pope and his advisers are too wise to give such an order until they outnumber the Protestants. There are no Winchester rifles stored in convents, but there are many weary minds, sick hearts and perishing souls in those institutions who would leave them if they knew where to go. Their parents and relatives will not receive them. When the nuns call on Protestant families begging for their institutions they could be met with the statement,

"We don't believe in convents, and will give you nothing, but if you wish to leave them we will give you a home and suitable employment will be found for you." Were this said in kindness many of those unhappy women would avail themselves of the invitation.

CATHOLIC CONGRESS.—An authentic report of the Catholic Congress held in Chicago last month will soon be published, and we shall then review the proceedings of that body. The Congress of Religions that followed the Catholic show has been regarded by many as dishonoring to Christ. To place the Pope, Buddha, Mahomet and other impostors on a level with Christ is not seemly for Protestants.

15 MONTHS FOR \$1.00.

THE CONVERTED CATHOLIC will be sent to new subscribers from now until the end of the year 1894 for \$1.00. We hope our subscribers will call the attention of their friends to this offer. The general news agencies are so largely in the hands of Roman Catholics that we have found it impossible to distribute the magazine through these usual channels of the trade. Therefore we look to our friends who are interested in the work the magazine is doing to come to our help in circulating it. We would not trouble them by thus asking their aid if we were not compelled to do so. Every new subscriber greatly strengthens our hands. Bear this in mind when conversing with a friend about Satolli, Gibbons, Ireland, Corrigan and the rest of the Roman crew, and ask that friend to give you a dollar for THE CONVERTED CATHOLIC for the next fifteen months. With God's guidance we shall make it well worth the money.